In the Way of His Steps

A brief outline of three decades of history of the Aborigines Inland Mission of Australia.

1905 -- 1935.

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In the Way of His Steps

It is reported in Bohemian History, that when St. Wenceslaus, their King, was going one winter night to his devotions in a remote church, barefooted in the snow and sharpness of unequal and pointed ice, he was followed by his servant Poddavius who waited upon his master’s piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold till the king commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him. The servant did so, and either fancied a cure or found one, for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow.

In the same manner does the blessed Jesus; for since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier and fit for our feet. For He knows our infirmities and Himself hath felt their experience in all things but in the neighbourhoods of sin, and therefore He hath proportioned a way and a path to our strength and capacities and doth entertain us by the comforts of His company and the influence of a perpetual guide.

—JEREMY TAYLOR.
INTRODUCTION

In the following pages you will find a brief outline of the founding and progress of the Aborigines Inland Mission of Australia through three decades of its history.

It is but a compendium of what appear to be outstanding facts, with the hope that it will be useful in the Mission and to its constituency as a hand-book of reference to those seeking to diffuse knowledge of the Mission.

Only the merest mention is made of centres where years of toil and tears, sowings and reapings have been faithfully given by past and present labourers. Some of our Missionaries may even fail to find their names in the pages of this small book. A full history of the Mission has yet to be written.

Behind the “facts and figures” also is a volume of story which would thrill the heart of every reader who glories in the power of Christ to save. We trust that many will read between the lines and give glory to Him who has worked with us confirming the Word with signs following.

My prayer is that, as this record is scanned, something of the wonderful leadership of the Lord will be discerned in the forward march of the A.I.M.

RETTA LONG
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The Founding of the A.I.M. of Australia

CHAPTER I.

When man begins a work he calls together a committee of influential personages, draws up a constitution with elaborate by-laws, obtains a list of patrons and the matter is launched with great eclat. But when God begins a work that is to embrace and save the world its adherents are found in a single upper room, and they of the humbler classes, unlearned and ignorant men.—F. B. MEYER.

The Aborigines Inland Mission of Australia came into being, as most of God's enterprises do—without the flare of trumpets or glamour of publicity. He chose not a great city as the place to begin operations but a country town of less than 3,000 inhabitants. It was not in a Church building nor yet in a great Hall, but in the dining room of a weatherboard cottage that the Mission had its birth. The story of the founding of a Missionary enterprise usually centres around some lowly unthought of instrument, chosen by the Lord to do His will. It was so in the case of the A.I.M., for our God was going to do a work peculiarly one in which He might be greatly glorified. Here was an unique platform for the display of His grace! Here He could prove the Gospel to be mighty in its transforming power! The field was to be an unattractive one, amongst a people misunderstood and despised as the lowest strata of the human race. He laid His hand upon a very weak vessel and gathered around this one so unworthy "not many wise or mighty or noble" but a few earnest devoted servants of His, that no flesh should glory in His presence. In His matchless grace and wondrous love, His choice fell upon me, and poor as I know myself to be—less than the least of all His chosen ones—I have the consciousness that He sent me into the world to make Him known to Australian Aborigines.
THE LEADING OF THE LORD

At six years of age the Holy Spirit revealed to me the Lamb of God as my sin-bearer and substitute through the preaching of the Rev. W. G. Taylor, in the Chippendale Methodist Church, Sydney. I accepted Christ as my Saviour and was born again. At ten He claimed my life and I yielded in definite consecration, and henceforth Christ was my Lord as well as my Saviour. The desire to be a Missionary, which was present in my heart from its earliest consciousness, began to take definite shape and I wrote in my Bible: “Retta Dixon—called to be a Missionary.” I was baptised and received into membership of the Petersham Baptist Church at 13 years of age, and soon my attention was drawn to India, and in my middle teens offered for that country, and took up studies under the Education Committee of the Union. The Lord was setting my feet in the way of His steps. As a member of the Missionary Committee of our Christian Endeavour Society, I was asked to find out what Missionary work was being done for our own Aborigines. I replied that it would be useless, “for they were all gone long ago.” I was encouraged to make enquiries which met with no result; but prayer prevailed and eventually I was brought into touch with another Christian Endeavourer who told me of a mutual acquaintance, Miss J. Watson, who was interested in the Aborigines camped on the shores of Botany Bay, and brought me into touch with her. The result was that our C. E. Society began to help in the work. We arranged a picnic at La Perouse on May 24, 1893 and our members journeyed the 13 miles in the old-time horse omnibuses, and spent a very blessed, enjoyable day on the old camp.

I saw that day for the first time the Natives of our land, and offered them the Living Water and it became the beginning of days of my service with them and for them. From then on, with a monthly party, I visited the Camp, and during a Saturday afternoon and night service came into closer and
closer touch with the people. Their need pressed upon me—but more than that, I had heard the arresting words, “Whom shall I send, and who will go for us?” and I could do no other than, bowing low at the Master’s feet, answer, “Here am I—send me.”

On November 9, 1897, I was publicly set apart as resident Missionary to the Aborigines. I will leave for a future story the ins and outs of God’s wonderful dealings and leadings in those days until He set me thus, “in the way of His steps” amongst Australia’s Native people.

STEPPING OUT AT HIS WORD

I went out under the auspices of what was known as the La Perouse Committee and became its first Missionary. In the course of the first three or four years the work spread, and I had the joy of opening 26 camps on the Coast of N.S.W. to the Gospel.

Then slowly but surely it was laid upon me through much heartsearching surrender and waiting, to launch out on new lines of faith in which the Mission came part of the way. This did not lead to rest of purpose for I had taken lower ground than that which the Divine call had indicated.

I had heard the call to leave all and in a peculiar sense go forth with Him and the conviction grew until I could do no other than resign from the work which had been so much to me. On April 13, 1905, with an agony which only God knew, I tore myself away from La Perouse and all the camps on the Coast with their 1,300 Aborigines personally known to me, to most of whom I had been the first messenger of the Cross, and from the Mission members, many of whom had been life-long friends with whom I had enjoyed the warmest fellowship. It was difficult for them to reconcile the step and I could only leave it with God and let the years prove it was at His call.

THE FORMATION OF A NEW MISSION

I went out not knowing whither I went—I had no plans for the future. Four days later, yielding to the
urgent request of friends in Singleton, (one of their number having come to Sydney to take me back) I reached the town which was to become a historical place in our experience.

After earnest, prayerful consideration, these friends decided to stand with me and seek the Lord’s will concerning the future. For three months we met weekly for prayer, during which time I engaged in the work at St. Clair, 13½ miles distant, and rode in weekly for the meeting.

Soon the formation of a new Mission was contemplated, and then decided upon in the presence of God. A simple constitution was drawn up to guide us along the lines we believed He would have us go. The constitution provided for two departments of the work—that which related to the Mission’s support and the entrance of candidates, etc., would be in the hands of an Advisory Council, while the field would be controlled by a Missionary Council.

The work would be conducted on what is called faith lines. No collections were to be taken up or funds solicited, but the free-will offerings of God’s people given in answer to prayer would be the means of revenue. Missionaries would receive no guarantee of remuneration, and be expected to look to God individually for the supply of their personal needs. Candidates would be expected to have absolute faith in the Deity of the Three Persons of the Trinity, and the full inspiration and authority of the Old and New Testament Scriptures, and to be sound on all the fundamental doctrines. The work would be interdenominational in character and when converts were gathered and churches formed the Missionaries on their own stations would have freedom to adopt the form of Church Government they considered most scriptural.

THE LAUNCHING

On August 1, all was in readiness, and, with a deep sense of unworthiness and dependence upon the living God, the Aborigines Inland Mission was launched.
The entry in my diary under this date gives an intimate account of the proceedings:

August 1, 1905.—This afternoon faith was low, though God was just the same El Shaddai. I felt ill and weak and tired and powerless. I asked the Lord for a message and to my intense surprise He said to me, "O, woman, great is thy faith—be it unto thee even as thou wilt." In wonder and weakness I took Him at His word, and accepted this wonderful message which covered all my need now and for all time.

We met at the residence of Mr. Cochrane (local C.P.S.) at 7-30 p.m., and began that never-to-be-forgotten meeting with the hymn, "To the Work!" followed by a season of prayer and the reading of Isaiah 60, and we claimed its rich promises, especially "A little one shall become a thousand, and a small one a strong nation." We knelt and sang reverently through each stanza of "Oh, 'tis sweet to follow Jesus, and go with Him all the way."

We sang the last verse with upraised hands, and in that action placed ourselves at God's disposal. (I look back on that moment as the birth of the A.I.M.)

The constitution was laid on the table. It had been signed by Retta Dixon, Mabel Timbury, H. Selwood Austin, Mary Austin, B. Bartrop, A. Millard, E. M. Aitkin, P. O. Davis, A. T. Cochrane, I. Worgan, G. Coughlan, and L. W. Long. We linked hands and sang the Doxology, and I read our marching orders—Matt. 28: 18-20—and with bowed heads we covenanted with the Lord to fulfil His command and go forth and make disciples for Him of the Aborigines of Australia.

At 9-30 the meeting was closed in prayer by Miss Worgan. Thus our new Mission is launched. Wonderful leading of the Lord! Little did I think that Singleton would be a starting point when in February He bade me arise and depart. His way is perfect.

And now I feel but a little child, knowing not how to go, but once more I remember my message to-day, and will claim moment by moment the wisdom He
has promised. He has chosen the weakest thing He could find, that no flesh should glory in His presence. “Even so, Father, for so it seemeth good in Thy sight.”

At the following Council meeting Messrs. H. Selwood Austin and A. T. Cochrane were chosen as Vice-Presidents, Mr. Ben Bartrop as Hon. Secretary, and Mr. G. Coughlan as Hon. Treasurer.

INAUGURAL MEETINGS.

A series of special thanksgiving meetings were held in Singleton on September 9-10-11, to inaugurate the new enterprise. For several days ahead Aborigines gathered into the town from various quarters, many of them footsore and weary after many miles of walking. They entered into all the proceedings with rejoicing for already 27 were able to testify to what their newly found Saviour had done for them.

The Public Inaugural Meeting was held on September 11, 1905 in the local Methodist Church which was filled with townspeople. The Chairman, Mr. A. Grainger, J.P., concluded an encouraging address with the wish that the Mission would extend throughout the Commonwealth.

The Aborigines delighted the audience with their singing and other items during the evening. The Secretary gave a report of the work and the formation of the Mission, and the writer presented the field needing to be tilled. In N.S.W. alone there were 300 camps and only 27 had been so far touched, to say nothing of the other States of the Commonwealth where many thousands of our Aborigines were still lying in darkness, into which not a ray of Gospel light had yet penetrated.

The meeting closed fittingly with the hymn, “Crown Him, Lord of all.”
The First Decade: 1905-1915

CHAPTER II.

The newly formed Mission had two centres of operation—St. Clair, 13½ miles out of Singleton, and Redbournebury, on the Hunter, 1½ miles from the town*—with about 80 Aborigines. Circumstances connected with the death of an Aboriginal woman at St. Clair led to the opening of a Home for orphaned or destitute dark children, and a house was rented for the purpose on August 14, and my fellow worker, Miss Timbury, appointed matron.

On October 21, the Advisory Council accepted its first Missionary—Miss Bagnall of Kyneton, Victoria, who through all the varying vicissitudes of the Mission’s history has been a loyal-hearted fellow worker, giving devoted unstinted service to her Lord. We rejoice to have her still with us as the Missionary at Singleton.

As 1905 closed, Mr. L. W. Long, who had been associated with Aboriginal Mission work for many years and to whom I was engaged, was able to throw his whole life into the Mission. On January 11, 1906, we were married by Dr. Porter in the midst of our first Council and our own dear Aborigines. Together we toiled and laboured and wept and rejoiced, acting as one for 23 blessed years, endeavouring always to submit ourselves to the direction of the Lord and lean our whole weight upon Him, until December 28, 1928, when the Lord took my beloved partner unto Himself, and I was left to prove the unfailing grace which comes when His will is to us good and perfect and acceptable.

*See “ Providential Channels,” pp. 31.
The first trial was the serious and protracted illness of Mr. Long, which began a few weeks after his entry to the work. In answer to prayer he was brought back from the gates of death. ’Ere the year closed the first of our Missionary band, Mrs. Chas. Harrington, of Karuah, was called Home to be with the Lord.

At the close of the first year our agents numbered 10—the Misses Timbury, Bagnall and Ayres, Mr. and Mrs. Harrington, Mr. and Mrs. Long, and three Native Workers.

**THE TWO FIRST CHURCHES FORMED**

Seventy-six conversions took place in the first year and as the second one opened 25 believers from Singleton, St. Clair and Karuah were baptised by Dr. Porter, and the churches of Singleton and Karuah were formed.

The Lord graciously gave us in our first Aboriginal Church a picture of what He could do with this people who were despised even as believers. For this wondrous act of grace toward us we praised Him through many years.

The members of the Singleton Church were brands plucked from the burning. Many of them had been drunkards, profligate, degraded, some of them beggars—all of them outcasts. One had served 19 sentences in gaol, another in and out many times; saved by His grace, washed in His Blood, new creations by the Spirit they became monuments of God’s mercy, whose daily walk brought exceeding joy to our hearts. Their love to us and to one another was wonderful. God’s Word was their delight; in it they meditated day and night and ordered their steps according to its precepts. They learnt to give generously to the work of the Lord; beginning with a tenth, they went on to abound in giving and doing.

During Mr. Long’s illness, their growth was astonishing, and when he was strong enough to lead them
they went into the open-air to preach the Gospel to the townspeople. Every Sunday night, after the Church services of the town had commenced they marched to the Fountain and there for an hour or two poured forth a telling witness to the power of the Gospel to several hundreds of people, and then marched back to their meeting room singing the Songs of Zion.

One very wet Sunday night, a white friend went to every Church in the town—all of them fine buildings with large memberships—but at not one of them did she find a service. Then she thought of the Aboriginal Mission, and to her intense surprise she could not at first get in, for every man, woman and child was present, even to mothers with young babes, and most of them had to tramp two miles across paddocks in the teeming rain.

Our second Church formed at Karuah, Port Stephens also caused us to glorify God. Composed of men and women who had not tasted so deeply of sin, being sheltered from its worst forms, it struck its roots deeply and bore much fruit and became the complement of its sister Church at Singleton. Through these two early churches the Lord gave us an unique vision of what He could do for and with Australia’s Blood-bought Aborigines.

This vision remained with us, stimulating our faith through the long twenty years which followed, before it was caught by another and a third Aboriginal Church was formed.

**PIONEERING**

The second year was one of pioneering. Mr. Harrington travelled south and opened work at Yass, Brungle, Warengesda, Moonah Cullah (or Calimo as it was then called) and Cummeragunja. Mr. Long turned his face northward, and explored possibilities which led us to undertake work at Walcha, Ingalba, Uralla, Armidale and Bassendean. Two of our earliest Missionaries, Mr. and Mrs. J. Ruddell, were intro-
duced by him to this district with Walcha as its centre, and it was here many of our Missionaries began their work—Miss Jackson, Miss Acland, Miss Wilbraham, Miss Smith, Miss Doberer, Miss Whalan—and others gave devoted service.

Thus at the end of our second year we had visited 10 new centres and preached the Gospel to 1,000 new people, and 176 Aborigines were added to the Lord. Most of those who remain of these 252 converts of the first two years are pillars of the Aboriginal Church of to-day.

In September, 1907, the Mission's publication, "Our Aim," edited by the writer, had its birth, and the first Annual Convention and Missionary Conference took place at Singleton.

WESTERN AUSTRALIA

1908 saw the work extended to Western Australia, through Mr. Harrington. A council was formed and a reserve granted to us for occupation. Work was carried on there for us by Mr. and Mrs. R. Ruddell for eighteen months, when we withdrew in favour of the A.A.M., who had commenced work in Western Australia some time later than ourselves.

QUEENSLAND ENTERED

We then turned our eyes to Queensland where some of our Missionaries had already given the Gospel to camps they had visited, and in 1909 Mr. and Mrs. Long paid an initial visit of five months' duration with a view to commencing work in the Northern State. The Queensland Government sanctioned the A.I.M. entering any reserve in the State on which kindred societies were not working.

The next year one of our workers travelling through Northern N.S.W., visited Drake, Pretty Gully, Tabulam, Stony Gully, Kyogle and Tweed Heads, reported to us the neglected condition spiritually of our Aborigines in all these places. We now had a wide field and our earnest prayer was for more workers that we might follow up our itinerating Missionaries.
The missionary service of our Native Helper, Alex Russell of Karuah, left its mark on the first decade of our Mission's history. Converted in August 1905 at the age of 15 years and 11 months he offered himself in the year 1906 as a Native Worker, and after a few months' training under Mr. Harrington he was appointed a Native Worker, and commenced his work which he continued with great earnestness and devotion for 9 years. He engaged in itinerary work, in settled service, helped build the St. Clair and Moonah Cullah Mission houses, and the church at Karuah, and in all ways by all means proved himself to be a reliable, faithful, successful fellow-labourer in the Gospel. The revival at Cummeragunja during his term there was long remembered.

**NORTH QUEENSLAND**

In 1911 Missionaries were appointed to Herberton, North Queensland,—Mr. and Mrs. Burgess and Miss Smith. Mr. Long went ahead with Mr. Burgess and they visited a number of camps on the way north. The Lord gave blessing at Herberton and soon the Missionaries had added 7 out-stations. On some of them they found 120 and 100 souls, and heathen men and women were brought from darkness to light at Bowen, Mackay, Cardwell and elsewhere, and Mrs. Sleep was secured as an associate worker at Mackay, where for a considerable period she carried on the work. Following the retirement of Mr. and Mrs. Burgess and Miss Smith, Mr. Long journeyed again to Herberton in 1914, taking with him another worker who soon found himself unable to continue and the work was left tended for a considerable time.

We had worked for varying periods at Gulargambone, Carowra Tank and Stoney Creek (Bassendean), and had touched a number of other places including Brungle, Darlington Point, Condobolin, but could only now bring these places to God in prayer. Oh, how we longed and prayed for more workers!

On the other hand, very blessed work was in progress at all our occupied stations.
Buildings for the conduct of the work had been erected at various points of the field, such as a Mission house at St. Clair where Miss Bagnall was Missionary in charge and which was occupied in turn by the Misses Dodimead, Dietrich and Partridge and others till, by reason of many deaths and removals, St. Clair became a deserted camp; a church building at Walcha, with the help of Mr. G. Stewart; a Mission house and meeting room at Terry Hie Hie by Mr. R. J. Gates, who, with his wife and family, represented us for a time as Missionaries there, the Misses Barnett, Acland, Knight and others followed them in a blessed work which produced much fruit. Mission houses and churches were also built at Moonah Cullah and Karuah and a small church building at Herberton. Rented premises were in use at other places.

A.I.M. PRAYER BAND

A Prayer Band with the Karuah Missionary, Miss Stewart, as secretary, had been established in 1911 and grew to 900 members throughout Australia, with branches in India and England, and this weight of prayer brought to bear upon the work was bringing blessings to ourselves and to the Aborigines amongst whom we laboured.

A happy event of this period of our Missionary service was the crowning of the Queen of Karuah. This was a district function of large extent, when special launches and steamers were chartered and white people from far and wide attended. The King had been previously honoured and presented with his crescent shield, and now the Queen received public acknowledgment, and together they took their places as true leaders of their people in all that made for righteousness.

Ere our first decade closed, our second missionary death occurred. Miss Julia Dodimead contracted enteric fever and passed away at the Dangar Cottage Hospital, Singleton on January 26, 1915. Our Sister had joined the Mission in March, 1909, and had spent almost the
whole of her six years of service at St. Clair. She was a beloved and successful shepherd of the flock, devoted to her Lord whose praise was ever on her lips. Miss Dodimead’s body was laid to rest by Mr. Long in Whittingham Cemetery, 2 miles out of Singleton, beside our first born son, under a great, shady tree and amongst many of our Aborigines, until the dead in Christ shall rise.

HEADQUARTERS TRANSFERRED TO SYDNEY

In 1910, we transferred the Headquarters of the A.I.M. to Sydney.* There were many trials in this formative period but in all things we proved the sufficiency of our covenant-keeping God to uphold a work, sustain the workers and meet all their needs, although such work was being carried on in an unpopular field amongst a despised people, with little honour given to it in any way and very small financial support.

“Our God IS Able,” the motto chosen at the inception of the work, was no broken reed, but a strong staff upon which to lean in every emergency of life and service.

*See “Providential Channels,” pp. 57.
Miss Bagnall, the first missionary accepted by the A.I.M. Oct. 1905, and who is still in the work.
The Aboriginal Girls' Home, Singleton, opened 1905 and relinquished in 1919
The Second Decade. 1915-1925

CHAPTER III.

He calls thee out of darkness unto the Light of God,
No path shall stretch before thee, but where His feet have trod,
His love alone shall guide thee, and smooth the roughest way,
While every step leads upward unto the perfect day.

We began our second decade in common with the whole world in circumstances unparalleled in its history. In its dawning days we testified to the faithfulness of our Jehovah God in the year immediately behind, which was the first year of the Great War.

The work was now assuming more definitely the Shepherd aspect. Native Christians who had been previously waveriing and doubtful could now be registered as conscientious believers in the Lord Jesus, who were living by faith in Him, consistent lives before their fellow men.

In 1918, 1,400 Aborigines had been brought under the regular ministry of our Missionaries, several hundreds more having been “touched.” By 1920, 3,000 were included in our scope. The increase continued until in 1925, 6,000 were under our spiritual care in 24 centres with 36 outposts in N.S.W. and Queensland.

THE ORGANISATION OF THE MISSION’S CONSTITUENCY

The organisation of the Mission’s constituency in support of the work took definite shape in this decade, 1915-1925.

In 1919 Mr. J. S. Cousin, who had been an active Newcastle supporter of the A.I.M. sustained a busi-
ness transfer to Sydney. Mr. Long approached him with the request that he become the Hon. Treasurer of the Mission to which he consented, and began to act in such capacity in October of that year. A few months later: in April, 1917, the Sydney Advisory Council of the A.I.M. was formed, and Mr. T. B. R. Perry elected first Honorary Secretary, and Mr. Cousin’s appointment as Treasurer was confirmed.

Mr. Perry, who made a most devoted and efficient Secretary, finished his earthly course in June, 1919, when Mr. Cousin was elected Secretary, while Mr. A. L. Perry, brother of the late Secretary, took the position of Treasurer. In February, 1918, a city office was opened, and in the same year a system of freewill offering boxes for use privately in homes was instituted.

A PERIOD OF TRIAL

1920 was a year of severe trial, chiefly through a campaign of slander launched by our adversary the devil, which for a few months waged so hotly that at times it seemed as though all support was gone. Yet the Lord hid us in His pavilion, and then graciously dealt with us and lifted us up and led us into a large place.

Through this experience we were truly walking in “The Way of His Steps,” as portrayed in the hymn sung on the night of the Mission’s inauguration:

“Oh, ’tis sweet to follow Jesus,
And go with Him all the way . . . .”
If He leads me on to Calvary,
When He leads me up to glory
I’ll go with Him all the way,
Take my hand and lead me, Saviour
And go with me all the way.

We found that the Divine order is not changed. For if we would have the glory and accomplish the work He has given us to do then we must pass along after Him through the garden, the cross, the tomb and the resurrection morn to the glory. We were on the way with Him now, pressing on after the lost ones and
we prayed that we might ever walk humbly before Him, so that our candlestick be not removed out of its place till the last of Australia's Aborigines have seen the shining of His light.

He heard us and from that time on the work increased on the right hand and left by leaps and bounds, both on the field and at the home base.

On May 17, 1921, the first A.I.M. Auxiliary was formed at Katoomba, N.S.W., in connection with the work carried on there since 1915. The Brisbane (Queensland) Auxiliary came into being on June 23, and one at Bundaberg on June 22, 1921. Tamworth (N.S.W.) Auxiliary was the next to be formed, in December of the same year. In 1922 an Auxiliary was organised in Rockhampton, while in 1923 Ballarat, Geelong and Melbourne Auxiliary branches were inaugurated. 1925 saw the formation of branches in Adelaide, Hobart, Launceston and Perth, and the first Women's Auxiliary in Sydney in March of the closing year of this decade.

Although the actual inauguration of most of the 13 auxiliaries fell upon the writer, their formation was made possible by the wide and indefatigable service of Mr. Long, and the splendid deputation work of our Missionaries, particularly Miss Campbell, Miss Brown and Miss Stewart. Miss Campbell addressed 44 meetings on one tour of Tasmania, and Miss Stewart 47 in and around Brisbane.

By 1925 "Our Aim" circulation reached 2,600, an enlarged issue being brought out in 1923.

In the middle of 1925 the A.I.M. lost its earliest friend by the translation of Rev. T. E. Peirce. He was the pastor of the West Maitland Congregational Church, when the A.I.M. was founded in the neighbouring town of Singleton. He had our monthly reports printed in "The Mercury," of which paper he afterwards became editor, and paid for as many reprints as we required. He encouraged us as the work grew to publish "Our Aim," and it was he who sug-
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we prayed that we might ever walk humbly before Him, so that our candlestick be not removed out of its place till the last of Australia’s Aborigines have seen the shining of His light.

He heard us and from that time on the work increased on the right hand and left by leaps and bounds, both on the field and at the home base.

On May 17, 1921, the first A.I.M. Auxiliary was formed at Katoomba, N.S.W., in connection with the work carried on there since 1915. The Brisbane (Queensland) Auxiliary came into being on June 23, and one at Bundaberg on June 22, 1921. Tamworth (N.S.W.) Auxiliary was the next to be formed, in December of the same year. In 1922 an Auxiliary was organised in Rockhampton, while in 1923 Ballarat, Geelong and Melbourne Auxiliary branches were inaugurated. 1925 saw the formation of branches in Adelaide, Hobart, Launceston and Perth, and the first Women’s Auxiliary in Sydney in March of the closing year of this decade.

Although the actual inauguration of most of the 13 auxiliaries fell upon the writer, their formation was made possible by the wide and indefatigable service of Mr. Long, and the splendid deputation work of our Missionaries, particularly Miss Campbell, Miss Brown and Miss Stewart. Miss Campbell addressed 44 meetings on one tour of Tasmania, and Miss Stewart 47 in and around Brisbane.

By 1925 “Our Aim” circulation reached 2,600, an enlarged issue being brought out in 1923.

In the middle of 1925 the A.I.M. lost its earliest friend by the translation of Rev. T. E. Peirce. He was the pastor of the West Maitland Congregational Church, when the A.I.M. was founded in the neighbouring town of Singleton. He had our monthly reports printed in “The Mercury,” of which paper he afterwards became editor, and paid for as many reprints as we required. He encouraged us as the work grew to publish “Our Aim,” and it was he who sug-
gested its name. In later years it was Mr. Peirce’s greatest joy to travel bi-monthly to Karuah to conduct a communion service. We will remember Rev. T. E. Peirce and his more than ordinary efforts to assist in the evangelisation of the Aborigines.

In this central 10 years, very faithful fellow-workers rendered valuable assistance in other States. Of these Mr. J. Caulfeild and Miss Nosworthy of Brisbane, Mrs., Ellis and Mrs. Lormer of Melbourne, Mr. and Mrs. King of Ballarat, Mrs. Butt and Mr. Kirwood of Geelong stand out clearly, although many others less well known gave rich contributions of personal service.

MISSIONARY PIONEERS

The Missionary pioneers of this period were Miss Brown, Miss Stewart, Miss Doberer, Miss Ginger and Mr. Schenk. The latter on a motor bike scoured the North-west of N.S.W., and laid that corner with its eleven camps open to our view. Miss Ginger cared not how lonely the situation if only she could minister to the Aborigines. From Carowra Tank to Wilcannia, at Pooncarie, Menindee, Bourke and other places our sister searched out our dark folk, ministering to their need and telling them the Gospel story. Miss Doberer tackled the New England district, and never was so happy as when she could put a new name on the A.I.M. map. She was well equipped with the “go” spirit, which she considered one of the chief qualifications of a Missionary.

Miss Brown commenced work in Condobolin, the centre of New South Wales, on November 1, 1916, and in the course of her seven years’ ministry there included every camp she heard of east and west and south of her station—Euabalong, Trida, Carowra, Forbes, Goolagong and Cowra, and re-opened Yass. During her second visit to Goolagong Harry Ashmore was converted, who in subsequent years became a remarkable native worker.
Mr. and Mrs. Southwell, earnest Christian residents in the district, came into the work as associates in 1919, and continued their interest and service until they left Goolagong in 1927.

In 1923 Mr. Haines joined us as a Missionary, and after two years' service at Goolagong was transferred to Moree in north-west N.S.W., commencing work there on May 20, 1925.

At Cowra Miss Brown introduced an associate worker, Mrs. Hughson, to the dark people of that station, who for over five years continued as their leader in the things of God. Miss Price, too, was presented by Miss Brown to the people of Yass as their Missionary, and for five and a half years carried on a blessed ministry leaving behind her a faithful native worker Joseph Walker, who became a devoted leader of his people; and a comfortable church, her own gift, which was opened on May 5, 1928.

It was during this period also that we commenced work at Bulgandramine on the Bogan River, N.S.W., with Miss Taylor taking charge as Missionary on October 2, 1918. In 1919, a mission house was built, a sister in Christ giving a cheque for £50 toward the cost, and on 11th February, 1922 it was opened. Missionaries who followed her were Miss Barker, Miss Beasley, Miss Monks, Miss Byron, Miss Wheeler, Mrs. Whitridge, Miss Smith and others. From here as the years went by Dandaloo, Trundle, Warren, Trangie, Wellington and Dubbo were visited.

Miss McAulay was warmly welcomed to our centre on the Murray during Easter, 1924; residing at Barmah on the Victorian bank of the Murray, she worked also amongst the people of Cummeragunja, N.S.W., until her health demanded rest and change. During her term here Mr. Eddie Atkinson was recognised as a native helper, and later was advanced to native pastor.

In 1918 Miss Stewart left her happy Mission station at Karuah and went to Queensland to recommence
work in the Northern State. After ten months’ deputation work, during which time she had a happy home with our loyal-hearted friend, Miss Nosworthy of Corinda, we decided upon Gayndah, 70 miles north-west of Maryborough, as a new centre, and Miss Stewart proceeded thither and established work amongst a people who proved to be needy and responsive.

SETTLEMENT WORK IN QUEENSLAND

In the last half of this decade we entered upon a new phase of work in Queensland. The Government of the Northern State had organised three large settlements of Aborigines drawn from all quarters of the State. We entered the oldest settlement, Barambah, first. We attempted to commence work there in November, 1908, but the retirement of the Missionary precluded its continuance, but now the door swung open wide, and we entered in July, 1921.

Immediately a work of grace began, with Miss Simmons as Missionary. Four months later she was injured and for eight months was laid aside. Miss Campbell then began her ministry on Barambah, which continued for 13 years, during which a sequence of devoted Missionaries served with her, some of whom were Miss Cample, Mr. and Mrs. E. W. Brainwood, Miss Shankleton, Miss Cavanagh, Miss and Mr. W. A. Long, and for some years we have had the valuable help of our associate workers, Mr. and Mrs. Norman Smythe.

The name of this Settlement has been changed by the Government to Cherbourg. On it we have a vigorous Church with 8 Native Workers and 7 Deacons, and a large Sunday School of 2 departments with 31 Sunday School Teachers. Christian Endeavour has taken strong root and there are 5 grades: Senior, Y.P., Intermediate, Junior and Buds. All the activities of an alive Native Church find ample scope on the Cherbourg Settlement.

In September, 1921, two months after the opening of Barambah, Miss Stewart and Miss Campbell, with
an Aboriginal, Bulong by name as driver, and a native girl to open the gates, hired a buggy and crossed the bush country west from Gayndah, driving through 18 cattle stations meeting 120 Aborigines in camps on the way and reached Taroom Government Settlement with its 300 Aboriginal residents. The journey of 427 miles there and back was accomplished safely, and the object was attained. A year later, in June, 1922, we were able to appoint Missionaries—two young men—to open the way, and Miss Acland followed on October 22, 1922, to take charge of the work. Then commenced a long battle for a spiritual footing, which continued into the next decade. But Miss Acland refused to be discouraged, and in due course God gave the victory.

In August 1923, the third Government settlement, Palm Island, was entered at the suggestion of the Queensland Secretary for Home Affairs, and a glorious work begun with Miss Simmons as first Missionary.

THE TRANS CONTINENTAL RAILWAY LINE
The Trans-line was laid upon our hearts, and Miss Brown, who had pioneered our Western district of N.S.W., was chosen to take up this new area, said farewell to the people she loved so well, and in company with the writer set forth for fields unknown. On July 11, 1923, Tarcoola was reached, and after two or three days' reconnoitering we passed on to Ooldea, where we left Miss Brown, a lonely figure on the railway line, to continue the work thus begun.

After considering the merits of each place on the Line where natives congregated, Miss Brown settled on Tarcoola as her centre, with Ooldea at one end and Condambo at the other, and was still in the thick of it with Miss Hellyer as the second decade closed, travelling up and down the line wherever dark people were found. Miss Brown also commenced work at Port Germein, where a small church was built, and at Iron Knob, and carried on work at Port Augusta.
until 1929, when our sister retired from the Mission. For a time, Mr. L. H. Smith was appointed to Port Augusta and later for a few months with Mr. A. Stirling as fellow worker commenced at Moonarie. The two young men returned to N.S.W., and a shortage of workers for three or four years prevented us from sending further Missionaries. When once again we were able to make appointments news reached us of other workers having just entered the Trans-Continental Railway Line area.

**NORTH WEST N.S.W.**

Mr. Buckley laboured at Walgett from October, 1922 to September, 1927, during which period the Aborigines Protection Board removed the people from the Namoi camp to the Barwon Reserve, and our brother helped the people considerably in building their new homes, Mr. Akehurst being associated with him part of the time. He left Mr. Frewin in charge in 1927, who shortly afterwards left for other work.

Lady Workers followed and in turn Miss Davies and Miss Atkinson, Miss Acland and Miss Smith, and Miss Cavanagh and Miss Wells worked at this centre with but little encouragement.

A motor bike was purchased for the use of the young men in this district with the object of visiting the many camps of the North West. Later Miss Smith provided herself with a motor car, and other lady Missionaries used a horse and buggy and by all these means at various times the Aborigines at Narrabri, Wee Waa, Pilliga, Angledool, Quambone, Bassendean and other places had the Gospel preached unto them.

**LOSSES BY DEATH**

Our third and fourth missionary losses, by death, occurred at the close of our second decade. **Miss Doberer**, at our Annual Meeting in 1921, resolutely rose at the call for workers, and set her feet in the Mission pathway in no uncertain manner. She did wonderful work in the New England district, reaching out far and wide to its remote recesses. She
spared neither money, nor service, nor strength, that she might by all means save some. On Christmas night, 1924, she was taken suddenly ill after a successful, happy day with her flock. She was removed to the Walcha Hospital, and there love was lavished on her by dark and white folk alike. Eventually she was well enough to remove to her home, in Sydney, but a second stroke supervened, and, a fortnight later, on July 26, 1925, she “awakened in His likeness.”

The next was a native worker, the first from this rank to exchange his sword for a crown. Charlie Simeon, who fell asleep in Jesus on August 18, 1925, was converted through some L.M.S. missionaries in the Torres Straits many years before. Then came backsliding and subsequent restoration through some Salvation Army officers, then his removal to Palm Island, where for three or four years, with but little encouragement, he upheld the Lord’s cause. At the coming of a Missionary he was overjoyed. “I’ve prayed for a Missionary for ten years,” he said, and gave the one God sent a warm true welcome. His joy as he saw the work advance was wonderful to see. Then came a short illness, and he was gone. No words can express what his comradeship and loyalty meant to our first Palm Island Missionary.

**MR. LONG’S VISITATION OF THE FIELD**

From 1915-1925, as in the former ten years, Mr. L. W. Long traversed the whole of the field, to its furthest extremities, again and again, visiting some stations twice and three times in one year. 1918 was a specimen, in which the Annual Report states that Mr. Long visited the whole of the stations, and paid initial visits to Tweed Heads and Bulgandramine in N.S.W., and Beaudesert in Queensland. Most years he did extensive deputation work, holding lantern meetings night after night. All his travelling was done with the minimum of expense, carrying heavy loads from the railways, and never incurring the fare of a cab. He was ever lovingly welcomed by the dark
people, and was truly helpful to all our Missionaries who looked upon him as a brother beloved.

To me fell the portion of home and five children, and the correspondence of our growing work which increased not only on the outside but within, for a weekly correspondence with each Missionary was carried on until our workers numbered 40. Occasionally taking our little ones with us to not too distant a station, we relieved Missionaries for holidays, and sometimes in an emergency filled a vacant station till new workers were forthcoming. The direct contact thus afforded with the dark people was an uplift and inspiration for the long periods of routine work at headquarters.

A NATIVE MINISTRY

The most striking feature of the work itself in this period, was the appearance of a native ministry in 1924. With almost unique suddenness, simultaneously on different parts of the field, God laid His separating hands on 12 men and women, old and young, who had shown aptness for spiritual leadership amongst their people. This very gracious token from the Lord of the Harvest was a dispensation we had scarcely dared to hope for yet. In this year, also, 30 native Sunday school teachers began their Christian service.

Some of our choicest native workers were set apart ere the decade closed—Harry Ashmore, Fred Barber, Eddie Atkinson, Lily Kina, Mary Duncan, Tottie Lacey and Charlie Simeon—men and women whose contribution to the work of evangelising their people, has been no mean share.

MISSIONARY CONFERENCE

In this second decade, 1915-25, Missionary Conferences were of untold value to the work and the means of education and inspiration to all who attended. Commenced in Singleton in 1906 they were continued year by year until 1928.
All the Missionaries gathered to a centre, usually Sydney (three only being held elsewhere, Newcastle, Maitland and Melbourne). Every phase of the work was considered and the principles and practice reviewed and amended as experience and the growth of the work required.

The conferences were only discontinued when the field of operations became so widespread that the expense of gathering the Missionaries from its remote corners became too great.

During these 10 years there were 903 conversions on our stations, and 93 backsliders were led back to the Lord. Deaths were numerous, especially as during the pneumatic influenza epidemic a large number passed away, many of them being prominent Christian men and women. In one small camp of 25 people, 22 were victims of the epidemic.

The Missionary staff sustained losses again and again, but gradually increased from 14 missionaries in 1915 to 26 in 1925, from 1 native worker to 7, and 1 associate worker to 6—the total increase being 22 agents.
The Third Decade: 1925-1935

CHAPTER IV.

NATIVE CHURCHES

Each division of the Mission’s history has borne some special characteristic, and as the third decade opened, a long-looked for feature began to take shape before our waiting eyes.

In the years immediately preceding the Lord had been leading on to this.

We had now earnest bands of intercessors in every State of the Commonwealth in more than 53 special A.I.M. Monthly Prayer Meetings. In addition, Christian Endeavour Societies, Sunday School classes, other circles and also individuals had been taking the Aborigines by name to the throne of grace that their eyes might be opened to see Jesus as their Saviour. Souls had been stepping out of darkness into light, and our Missionaries had been feeding them with food convenient for them, and teaching them whatsoever things He had commanded.

A considerable number had been attending baptism classes, and now churches were about to come into being. The first of these was on Palm Island. Mr. L. W. Long went up to this comparatively new station, and baptised 41 converts who had given evidence by lip and life that old things had passed away and all things become new. These were formed into a church on September 12, 1926, which grew amid adversity to 200 members in 1934.

The establishment of church after church followed until in this decade, at 13 centres, groups of Aborigines
were gathered into fellowship with one another and organised for Christian service—Barambah, Cowra, Mitchell, Tweed Heads, Gayndah, Toomelah, Condobolin, Woorabinda, Normanton, Katoomba, Cummeragunja, Long Gully; and Karuah re-established.

The ranks of our Native Workers were now being enlarged year by year. Four more were added at Palm Island—Joe and May Salmon and Dan and Lena Kyle. May Salmon’s hopeful career was suddenly cut short, and she was transferred to service above. Dan and Lena gradually came forward until their leadership was acknowledged by all, and Dan was dedicated as Native Pastor of the Church on Palm Island.

**SOUTH QUEENSLAND**

In the first year of our third decade, we entered Southern Queensland, Mr. Long taking Mr. Akehurst to Mitchell as our centre. From there our young brother reached out and found Aborigines at Forrestvale, Charleville, Augathella. A church was formed from the converts gathered, and, after Mr. and Mrs. Akehurst’s retirement, was developed by Mr. and Mrs. Froment, who exercised a very gracious soul-saving ministry far and wide in this scattered district, travelling south as well as west. During their term a church building was erected, and opened by Mr. W. A. Long in June, 1932.

Early in 1926 Mrs. Lily Kina, native helper of Barambah, went with her husband and family to Myora on Stradbroke Island, where for many years our Missionaries had paid occasional visits. There she found a unique field of service amongst her people. So efficiently did she conduct the work that in 1927 she was advanced to Native Missionary, and in that year her twelfth child was born. In addition to her work on Myora camp amongst her own people she carried on a blessed ministry amongst people of many nationalities in the alien ward of the Dunwich Institution. Always in indifferent health, the doctor eventually ordered her inland and she returned to Barambah,
and soon again filled her old place as the Senior Native Worker. Here prayer long made for her husband was answered, and he was born of God and became her right hand in the Lord's work. He attained the office of deacon of the Church, and then passed away to be with His Lord. In the time of her great sorrow our sister's testimony was unsullied, and she prayed with those who came to comfort her.

**GOD'S BLESSING AT GAYNDAH**

Another development in Queensland took place under the ministry of Miss Ada Monks, who, coming from England at the call of God, was led to the A.I.M., and became one of its outstanding missionaries although hampered by great deafness. The erection of the church building, valued at £214, and additions of all accessories was in itself a triumph of faith. When appointed to Gayndah in July, 1924, she drew up a list of needs—Church, Mission house, furniture, organ, horse, saddle and many other things, and by November, 1927, when the church was opened, she was the happy possessor of them all. She also reached out to the regions beyond, and on horseback she travelled far in search of these "other sheep." After a few years of arduous service, feeling the need of easing down, she asked for a transfer and she was appointed first to Bulgandramine and then to Carowra Tank, but a breakdown followed and our dear sister had to return to England, no longer able to serve her Lord amongst the Aborigines. She left behind her at Gayndah a fine young girl, Daisy Law, as Native Worker, who continues as such with much faithfulness.

Miss Beasley, Miss Cash and Mr. and Mrs. Wilson have all served the Lord at Gayndah, and to-day Mrs. Scott and Mr. Rose, associate workers, join with Miss Law in the work, which is under the superintendence of Miss Shankleton of Cherbourg.

Its outstations are Eidsvold, Hawkwood and Camboon.
NORTHERN N.S.W.

The first Missionary wedding since that of the Directors' in 1906 took place in June, 1927, when at the close of a happy conference in Sydney, Mr. Buckley and Miss Hellyer were united in the presence of all our Missionaries.

Tweed Heads Mission, formerly Mr. Ogilvie's, was taken over after his death in 1927 and Mr. and Mrs. Buckley appointed to the sphere, where for seven years they wrought most faithfully and successfully, and then, principally for health reasons, were transferred to Casino where they carried on the work among the dark people of the town and at Stony Gully and then were transferred to Palm Island.

Mr. and Mrs. C. H. Higgs, who had commenced their service with us at Moonah Cullah and through ill-health had to return to Melbourne, being again ready to take up the work were chosen to follow Mr. and Mrs. Buckley, and in May 1934 reached Tweed Heads with their family of 3 little boys.

Tweed Heads includes Fingal Pt., Eukerabah Island, Billinudgel and Carool. At the latter place faithful work has been carried on by Mr. W. Slatter, associate worker.

Boomi-Toomelah district was entered in August, 1927, by Miss McAulay and Miss Schofield. They itinerated from Boomi to the east and west, and up into Queensland as far as St. George. To-day Miss McAulay, with Miss Eadie, a missionary from New Zealand, is in our Mission house on the Toomelah Reserve; after many setbacks and difficulties our sisters look forward to a gathering of a people to the Lord.

In 1929 our Walcha Missionary, Miss M. E. Smith, was asked to move to Walgett, and surprised her fellow-workers by deciding to cross the 250 miles which separated the two stations alone in a buggy with her old faithful horse. The trip occupied nearly a fort-
The Sydney A.I.M. Council formed 1917 photo 1922.

Mr. J. S. Cousin, Hon. Sec.
First from left, sitting:
Mr. W. E. Cormack, Vice-president

Mrs. Long, Mr. Long
Sitting in Centre.

Mr. A. L. Perry, Hon. Treas.
First on right standing:
Third from left standing.
The first group of Aborigines of the Singleton district ministered to by the A.I.M.
night, with a five-days’ rest with friends in the middle of it. Miss Smith received a warm welcome from Miss Atkinson and Miss Davies in the Walgett Mission House at 11 p.m. one night, at the end of the long lone trail.

In July, 1931, when returning by the Memorial Van from Tweed Heads, our attention was drawn in an unusual way to the Aborigines near Tabulam, a small country town half-way between Lismore and Tenterfield, N.S.W. Their need was laid upon us, and on the 22nd July, 1932, Miss Tomkins secured a little house adjacent to the town, and began work in the camp of one hundred or so poor, despised, rejected Aborigines for whom Christ died.

In August, 1929, Mr. and Mrs. Harris and family, who had been in charge of Karuah, were appointed to Long Gully, Tingha, where a gracious work had begun which culminated in the formation of a Church of worthy members in August, 1930 who, under the leadership of Mr. Harris, have self-sacrificingly erected two buildings, the first to act as a School-church and the second solely as a Church building.

**THE VICTORIAN BORDER**

Miss Sutton, who had been accepted in 1927 and sent to Barham on the Murray, 80 miles west of Cummeragunja, to assist Miss Evans in the work of this district, purchased a motor van, and on 19th September, 1928, her brother-in-law brought it to Barham and taught her to drive. Miss Tomkins, Miss McLean and Miss Bailey were all associated in turn with Miss Sutton, and many journeys were taken in this Gospel caravan along the Murray and its tributaries, from Cummeragunja on the east as far as Moula- mein and Balranald on the west, and to Carowra Tank and Darlington Point on the north, carrying the blessed story of the Cross to groups of our dark people, many of whom gladly received the message.

In August 1928 the Cowra Church building was opened by Mr. Long. Mr. A. Green, a member of the
A.I.M. Counsel, had given his annual holidays to the building of it. While Miss Lightbody had the joy of seeing it finished, a former Missionary, Miss A. Goulter, had prepared the way, much of the money required, coming in during her term of service. Simultaneously with the opening of the building, Mr. Long baptised a little company of believers and formed them into a living church.

**IN THE FAR WEST**

Dennawan, in an isolated position on the Culgoa River 80 miles north of Brewarrina, was opened by Miss Ginger in 1931 from Brewarrina Township where she had laboured after leaving Bourke early in 1929. After heavy initial work our sister had to come away for medical treatment and during her absence Mr. F. Blunt endeavoured to carry on until he was transferred to Tweed Heads. On her return Miss Ginger resumed her work in Brewarrina, Miss Smith being in association with her. Some time later she passed on again to Dennawan and being joined by Miss Bailey sought to win the people to Christ. During 1933 Mr. Lindsay Grant, Native Worker, did several months good work on Brewarrina Aboriginal Settlement, 8 miles out from the town.

In 1933 the Carowra Tank Aboriginal Station was moved to Menindee, 142 miles east to a Reserve on the banks of the Darling River, 8 miles from Menindee township. For many years successions of workers, sometimes with pauses between, had toiled at Carowra Tank—Harry Ashmore, Native Worker, Miss Ginger, Miss Smith, Miss Davies, Miss Hazelwood, Mr. Stirling, Mr. Wilson and Miss Monks and then Miss Cash and Miss Byron were appointed and were at work here when the removal took place, and went with the people to Menindee, where very soon the dark people of Pooncarie, Menindee township and Wilcannia were added. In 1934 the Missionaries rejoiced in the possession of a Mission house provided by the Lord, and a visible work of God in their midst, and ere the next
year closed a church of living members was formed.

ADVANCE IN QUEENSLAND

WOORABINDA

The Taroom Settlement was moved in 1927 to Woorabinda, 150 miles north. Mr. and Mrs. Oakman came to Miss Acland’s aid with their motor lorry and moved her and the Mission house effects across to the new centre. Miss Lawson and Miss Acland at first camped by a well about ten miles from their work, until the manager of Perch Creek Station allowed them to move on to station property which later he leased to us, and upon which a Mission house was built. This brought the Missionaries to within 4½ miles of the Aboriginal settlement. Our Missionaries toiled and prayed and hoped at Woorabinda as at Taroom, fighting onward through much opposition until the blessed day when a small band of 9 men and 1 woman confessed their Lord before men by baptism and were formed into a Church on August, 1930. A Sunday School was soon added and then a Church built and blessing after blessing followed. Many of our devoted Missionaries served in turn at Taroom and Woorabinda from the days of Miss Acland, but to Miss Shankleton and Miss Presnell was given the joy of seeing the reward of the labours of all who had so faithfully sown the seed, while the present Missionaries rejoice in the blessings of victory in answer to long years of earnest intercessions.

Baralaba, 37 miles south of Woorabinda and Springsure have been visited as opportunity has arisen and blessings enjoyed among the people.

PALM ISLAND

Palm Island occupied a large place in our history for a considerable period from the formation of the Church onwards. Four times over the Missionary staff was changed. In 1929 the pioneer Missionary, Miss Simmons, resigned. There had been associated with her in turn Miss Schofield, Miss McAulay and
Miss Cantle, and the latter sister retired with her. At a most critical period on Palm Island, when a tragedy shook the whole place from end to end, Dan Kyle Native Pastor, proved himself a true leader of his people. Miss McAulay and Miss Schofield were in Townsville, and crossing as soon as possible took up residence on Curacao and were helped for a time by Mr. and Mrs. Biddle during the period of re-establishment that followed.

We passed through a severe test with regard to our Missionaries' residence. We essayed to purchase the boarding house there, but the Roman Catholics bought it over our heads. We leased an Island, Curacao, and Mr. Harris took a new launch across, which cost £200, and built a Mission house on the little island. Within a few months the launch was seriously damaged and we were never able to use it again. Later a second launch was purchased for £75 and the Mission house was removed by Mr. Elliott to a more comfortable site.

Married workers seemed to be the need for Palm Island and three couples attempted bravely to carry on, but the health of the wives did not stand the strain. Mr. and Mrs. Elliott did heroic work, and Mr. and Mrs. Bowie followed, putting up an equally brave fight but eventually had to come away. Mr. and Mrs. Wilson also spent a few months in service here but had to be transferred to another Queensland station.

Between the retirement and re-appointment of Missionaries a big gap occurred, and one period stretched out to fifteen months when the burden fell heavily upon the Native Workers.

During Mr. Bowie's period of service a Church, mainly of plaited palm walls and grass-thatched roof, was built on Palm Island, and dedicated by Rev. Parry Jones, Baptist Minister from Townsville, who gave helpful attention to the work, and later spent 4 months in full service on the Island. Mr. Davison, schoolmaster, and his wife were true helpers in the Gospel. Their assist-
ance during the times without Missionaries was invaluable.

As we close the decade we have the glad relief of knowing our present Missionaries, Mr. and Mrs. Buckley may now live on the Palm Island Settlement itself, in answer to long years of prayer. Mr. Buckley, during a three-months’ visit (May-July, 1935) with the Deputy-Protection of Aborigines, chose a suitable site for a Mission house. There are from 1,000 to 1,400 souls on Palm and Fantome Islands. Since we began our work there, the Roman Catholics and Church of England (A.B.M.) have each set up causes on the Island.

NORMANTON

First at Barambah and then at Woorabinda, Miss Lawson gained experience which helped her as she later moved on and began a search for our dark people out in the Central West of Queensland. She travelled 7,449 miles in one year by train and service car and Mr. Oakman’s lorry, and then news reached us in the 1929 Annual Meetings that she had landed at Normanton in the Gulf Country by aeroplane. After a year’s work of breaking the ground and seeing the beginnings of a harvest, our sister with Miss Christie welcomed Mr. and Mrs. Thomas to Normanton, and then passed on to the Eastern Coast. Mr. Thomas baptised four believers in January, 1932, and ere they left for their furlough nearly four years later 22 men and women had been baptised and united with their Missionaries at the Lord’s Table. Since then another 100 have professed faith in the Lord Jesus Christ and our young brother, Mr. Bowen, who has been locum tenens, had the joy of standing with 20 to 26 Aboriginal believers in the streets of Normanton to proclaim the Gospel to the white people. Five years ago these Aboriginal believers were all in heathen darkness.

As the third decade closed Mr. Thomas returned to the Gulf Country with a utility truck that by such means he may reach the Natives on cattle stations or
in the bush 150 miles to 200 miles north-east and south and west of his centre at Normanton.

NORTH QUEENSLAND TABLELANDS
Miss Christie, after leaving Normanton, began work at Ravenshoe on the North Queensland Tablelands, where she was joined by Miss Long, the Director's eldest daughter, who was accepted as a Missionary early in 1932. Miss Tyler began her work there also in service with Miss Long while Miss Christie came south for a change.

The next northern venture was to Cooktown by Miss Lawson, who only remained a short while. Miss Christie has visited a number of other camps—Evelien, Millaa Millaa, Mareeba, Chillagoe and elsewhere, and is now stationed at Herberton, our first Queensland centre which so many years ago we had to abandon for lack of workers. The Tablelands and further west and the Coastal areas near Cairns have many little camps which need systematic visitation, entailing the service of more than one worker with a utility truck or some such suitable mode of conveyance.

ABORIGINES IN THE CITY
Hearing that a number of our dark people were living in various congested areas of the City of Sydney, Mrs. Hughson associate worker, in June, 1928, accepted our suggestion that she give herself to the task of seeking out these. The Lord gave blessing, and some were saved and these and others became attached to various branches of the City Mission and kindred Mission halls. Watchful eyes are kept for fresh families drifting citywards, whom Mrs. Hughson and Miss Barker seek to help, as well as visiting sick Aborigines in hospitals and Aboriginal prisoners.

HEADQUARTERS
For many years our Missionary, Miss Crebbin, served the Lord at headquarters. After a life till middle age of preparation at home and a few years on our field she came to our help and only the Lord
knows the breadth of her work at the hub of the Mission. All the tasks which no one else cared to do, as well as those that only she was qualified to do, were carried through with diligence and grace, and with blessing and enlargement to the Mission of which she was such a modest but worthy member. For several years Miss Crebbin gave week-end service at our West Katoomba Mission where, in 1926, two rooms were added to the Church for her comfort by Mr. Akehurst, the most of the money required being prayed in by our sister. In 1933 she could no longer share the burden. Her health, always frail, became so poor that continuance in the service she so enjoyed could no longer be entertained. With loving farewells and gifts from her fellow-missionaries and the Advisory Council she left Sydney for her home in Ballarat, where she still exercises a ministry on behalf of the Mission.

Miss Crebbin also undertook the binding and indexing of the volumes of "Our Aim" to date, which in itself is a service of great value to the Mission. Miss Crebbin had been A.I.M. Prayer-Band secretary for many years, and on her retirement the warm offer of Mrs. W. Porter was accepted and the work transferred to her.

With the departure of our sister fresh help was needed at headquarters, and the first to fill the gap was Miss McAulay, who was at home on leave of absence. She took a big share of the organising work upon her shoulders, and rendered a many-sided service which she continued for some time after she was free again for the field. Miss McAulay then took our first New Zealand Missionary to the Boomi-Toomelah district, and Miss Acland, whose health prevented service for the time being away from special medical aid, stepped into the breach and became a helpful contributor to service at headquarters. Later, to allow of the writer committing to permanent remembrance the history and experience of the Mission in its soul-saving work and its testimony to God's faithfulness, Miss
Grace Long was called to the centre to give a few months' relief to her mother. Her opportunities of service in this direction have been manifold, and have been cheerfully and diligently accepted.
Third Decade Continued: 1925-1935

CHAPTER V.

MR. LONG IS CALLED TO HIGHER SERVICE

Our 1928 report showed the most advanced position till then attained and it was crowned with a happy useful conference of 40 workers. The Annual Meetings were most enthusiastic and we believe the Lord was glorified and His right Hand exalted. We looked forward to a year of consolidation—instead we met one of storms, and billows, wrenchings, partings and buffetings. The first blow fell as a bolt from the blue upon our growing work, for, on December 28, 1928, my beloved husband was called suddenly to be with the Lord. Looking back now we see how we staggered upon the Rock but, praise God, we were on the Rock and the Rock held.

Mr. Long was so interwoven with the work and had carried so much of its load that it naturally took some little time to re-adjust everything to the new circumstances. The Missionary Council was called to Sydney and strengthened by additions. The field was divided into districts, over which superintendents were appointed. Mr. Buckley was asked to act as Missionary Council Treasurer and other adjustments and appointments were made. Additions were made to the Advisory Council. Mr. Hawksley took over the business management of "Our Aim," and all was done that could be done to relieve and help me.

But not anything friends could do could save the writer from the onslaughts of the enemy, yet these only served to establish me in my God-appointed place. Missionary losses were an added sorrow but the Lord was leading and we could well afford to trust Him.
A new era began for the A.I.M. God had taken one of His chief workmen but He carried on His work. Mr Long had given himself to prayer more than ever during his last few months on earth, beseeching the Lord to send an outpouring of the Spirit of God upon the Aborigines of Australia. Would it be answered now he was taken?

The history of the next few years supplies the answer. In the five years immediately following rich blessings abounded toward us. Over 2,600 Aborigines accepted God's way of salvation; 8 Native churches were established; 15 Native Christian Conventions were held—over 1,000 Aboriginal believers gathering in those of the fifth year—28 Missionaries were accepted, amongst them the Director's eldest son and daughter; 30 Native Workers were added; buildings were erected; new areas were pioneered and added to the field. These are only a few of the blessings which can be measured imperfectly by figures. The real rich treasure which came to us cannot be told in human terms. We found that what seemed to be irreparable loss was turned into uncountable gain.

The Lord led us forward into new movements which have greatly aided in the consolidation of the work, and the entry upon new phases of our enterprise for Him. A monthly paper for circulation amongst the Aborigines of Australia was published, "The Australian Evangel," and became at once an effective factor in the work, without financial care through the generosity of one of the Lord's stewards. Over 30,000 leaflets were printed and circulated pleading the need of preaching the Gospel to the Aborigines bringing the number published by the A.I.M. up to 100,000.

A hymn-book with a collection of hymns specially composed or adapted for Aboriginal Mission Meetings was published by our Newcastle Auxiliary, together with 10,000 postcards descriptive of the work.

Another hymn-book containing hymns composed by
our own dark people for use on their stations was an accomplishment of special note.

Conventions for the deepening of the spiritual lives of our Native Christians were inaugurated, and since the first one in 1930, 21 of these have been held in various parts of our field and have resulted in spiritual enrichment to many hundreds of our dark people.

MEMORIAL TO MR. L. W. LONG

Then the form of proposed Memorial to perpetuate the memory of the late Director proved to be God-directed. The Missionary Council's suggestion of a Motor Van, suitably equipped for travelling from station to station, and out to the regions beyond to speed up the evangelisation of our Native race, and thus make possible the answer to Mr. Long's prayer, was adopted. A fund was inaugurated and rose to over £400, and at the Annual Meetings, 1930, the L. W. Long Memorial Van was dedicated to the Lord in the grounds of the Chapter House, Sydney.

Every effort was made to secure a driver for the new Van without success, and we had to look toward our Missionary Staff for a man to take over this particular branch of the work. Much prayer was made to God for guidance and in His own way He indicated His will and it became evident that Mr. Arnold Long, son of the late director, was the Lord's choice. Before the year closed the Van and its driver were upon the road, and from the first journey God has been pleased to bless its travelling, from the furthest south to highest north, and from east to west of Eastern Australia. Nine extensive journeys and several shorter ones have been undertaken and throughout them all, by channels unthought of, in His own way, God has provided all necessary money for the journeyings and upkeep, making bare His arm in the accomplishment of the purpose to which the Memorial Van was dedicated.

OTHER WORKERS CALLED HOME

The "last enemy" met us again ere 1933 closed. A
much-loved and esteemed Missionary, Miss E. Lightbody, was suddenly removed by death to the Lord’s presence on Sunday morning, November 26, just as she and the young worker, Miss Durbin, were ready to start for their day’s labour at the Cowra Mission Station. Miss Lightbody was a woman of God, in whose life the fruit of the Spirit, as given in Galatians 5: 22, was daily seen. She was a pattern of godliness, a courteous, thoughtful, strong, fearless, handmaid of the Lord. She was superintendent of the Western Division of the field as well as Missionary of the Cowra district, and her loss was a very distinct one. A monument to her memory is the Goolagong Convention, the first Convention of Native Christians held there in 1929 being, as far as we are aware, the first of its kind held in Australia. Our sister spared neither effort nor money nor intercession to make it a success.

We were called upon also to part with five of our fine Native Workers.

In November, 1932, Harry Ashmore, a Native Missionary of long standing, passed on to meet his Saviour face to face. He had grown rapidly in the last two or three years into a man of God. Rocklike in character, a stern rebuker of sin, yet gentle and sweet with the weak believer and little children, beloved by young and old amongst his people, his loss was great indeed. Six months later, on May 23, 1933, Mary Duncan of Barambah was called Home to be with the Lord. For many months she had lived in joyful anticipation of the happy moment. Hundreds of people attended her funeral, and as her body was laid to rest heaven seemed very near. Her’s was not only a faithful ministry as a Native Worker but a fierce warfare, with a victorious entry into the Glory.

On January 5, 1934, two dear Native helpers laid down their swords,—Joseph Walker, of Yass and Florrie Solomon of Bulgaundramine. Both had fought a good fight. Mr. Walker was worn out in the battle when overtaken by pneumonia, and his last thought
was for his flock. He left a dear wife and son. Mrs. Solomon had been her husband’s stay and helper and her loss to him and his two little children was great. The next Native Worker to join the Heavenly throng was Harry Marks, of Palm Island. Faithful and gentle in all his relationships with men, staunch and true to His Lord, devoted and loyal to all the Missionaries who have served on Palm Island, Harry entered into rest after a long period of suffering on March 6, 1935 —our seventh Native Worker to reach Home.

One by one they crossed the river leaving an irrefutable witness by life and in death to the power of Christ in the life of a blood-bought, surrendered Aboriginal.

FACILITIES FOR THE WORK

To facilitate the work, Mission conveyances and Mission premises were needed, and the years between 1925-1935 saw much progress along these lines. Miss Sutton purchased a motor van for Barham, Moonah Cullah and district. A motor van was purchased for Carowra Tank and used by Mr. Andrew Stirling, and his fellow-workers, during his term there. A buggy and horse was secured for Boomi, a horse and saddle for Gayndah, first a sulky and horse then a buggy and horse for Barambah, a motor car was given for the Mitchell district, and later one provided for Mr. Ben Smith at Walcha. Mr. Oakman used his motor truck extensively in the help of the work in Queensland. A motor bike for Mr. Buckley when in North-west N.S.W., horse and sulky for Woorabinda, and later another horse, two pulling boats for Tweed Heads, 2 dinghys and 2 launches and a winch for Palm Island. Mr. Harris purchased a car, and Mr. Froment brought his own into the work, and the Memorial Van was built by contributions sent in, in memory of the beloved co-director of the Mission, L. W. Long, and the last addition is a utility truck for the Gulf Country, North Queensland.

The Lord’s people have contributed gifts of every des-
cription to aid in the work. For instance 34 organs have been donated, besides contributions being given toward the purchase of others.
The following list represents additional mission premises erected during 1925-1935 in the building of which much of the labour was the voluntary contribution of our dark people while in some instances white friends gave generous assistance.

Church building and mission room for Gayndah (November, 1929).
Mission house at Perch Creek (April, 1928).
Mission house, Curacao Island (Oct., 1928).
New Mission house, Karuah (November, 1926).
Church building, Yass (June, 1928).
Mission house removed and rebuilt, Walgett (1927).
Mission house, Katoomba (July, 1926).
First church building, Long Gully (September, 1930).
Second church, Condobolin (April, 1932).
Church building, Mitchell (June, 1932).
Church building, Woorabinda (March, 1933).
Church building, Palm Island (September, 1933).
Temporary church, Ravenshoe (November, 1932).
Mission house, Menindee (August, 1934).
Three bush churches, Normanton (1931).
A meeting room, East Moree (1933).

All these vehicles and buildings represent expenditure of money. The need of each in turn was spread before the Lord—first by the Missionary concerned, next by the Christians of the station, and then our prayer partners, and the Lord in answer to prayer sent in all the money required, and each item is a standing monument to answered prayer.
A number of young Aboriginal Christians who feel the urge to preach have the thought of training uppermost in their minds, and for them a Native Train-
ing College has been under consideration. The hindrance to its establishment so far has been the inability to secure a suitable site, and for this we are waiting upon God. A considerable sum has been contributed toward the establishment of this college.

This is only a small part of the financial side of our work. The Lord has graciously, and often miraculously, provided for the financial needs of an ever-growing work, sending in many thousands of pounds to the central treasury besides meeting the personal needs of the many Missionaries who have looked to Him alone for support. But many have been the trials and testings before deliverance came.

The travelling involved has been tremendous, and here again our God proved sufficient in supplying the expenses of every journey. “Our God is Able” not only to meet and cover every need in the life of an individual believer, but to show Himself the El Shaddai in every phase of a work for Him!

The Mission owes much to the Sydney Advisory Council, which has consistently and loyally stood behind the work for nearly 20 years. The worth of the members’ whole-hearted service cannot be estimated. During 1934 the Council gave much time to the revision of the Constitution in order to allow of the Auxiliaries in other States assuming a greater measure of responsibility for the work. State Advisory Councils were then formed in Queensland and Victoria from the former Auxiliaries and together with the Tasmanian Council may appoint representatives to the Federal Advisory Council which is located in Sydney.

The Missionary Council in the same year, while confirming the great principles on which the Mission is built, re-adjusted some of its practice to meet the changed conditions in Aboriginal work.

We closed our thirty years’ activities with 11,000 Aborigines under our spiritual care, in 35 centres and outposts. 106 agents were at work, 50 being Missionaries giving their whole lives to the work, 20 associate
workers contributing splendid service in the time at their disposal, and 36 Native Workers standing with us in the battle of the Lord, some of them successfully handling Mission Stations of which they are in charge.

A GREAT DOOR AND EFFECTUAL

We have found it true that "a great door and effectual is opened unto us and there are many adversaries."

The Missionaries, as Children of Light, enter the devil's domain and the murky darkness is exposed and the filth and mire stirred up till the antagonism of the enemy has been more terrifying than a cyclone. Yet God's servants have stood their ground, knowing that they are encircled by the invisible hosts of the Lord and greater is He that is for them than he that is against them. Nay, in all these things we have been more than conquerors through Him that loved us.

Above all, He has proved Himself able to save to the uttermost the Aboriginal Natives of Australia. In the first 20 years of our history 2,146 conversions were registered in our Mission books as having manifested new life in Christ Jesus. During the last ten years 3,200 more have accepted Him as their Saviour, bringing the total to 5,346 (on September 30, 1935) since the work began. There have been many more professions but these recorded have given evidence of the new birth by changed lives and clear testimony.

Then our Aboriginal Christians are being welded into one body. The Aboriginal Church is a vital entity, and each believer is received not only into the local Church, but into the whole Native Church on our field.

Again, the gifts of the Spirit, divided severally as He wills, are shining forth in the growing Church and our Missionaries' consecrated skill is being called forth that they may wisely direct the talent displayed, that it may not be lost or become a cause of stumbling, but instead be directed and controlled by the Holy
One of the many A.I.M. churches erected free of debt in answer to prayer

The Missionaries at the 1928 conference
The house in Singleton in which the A.I.M. Constitution was signed on Aug. 1, 1905
Spirit to the edifying of the saints and the spread of the Gospel to the regions beyond.

We have stepped steadily onward, finding as we have done so that the Lord who has gone before us "hath trodden down much of the difficulty, and made the way easier and fit for our feet."

For His providential care, His unfailing guidance, His unbounded blessing and unmeasured increase we give thanks unto the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus.
Aboriginal Statistics

Australian Aboriginal and Half-caste Aboriginal Population—30th June, 1934.

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Aboriginal and Half-caste Aboriginal Population of the various States—30th June, 1934.

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<td>Northern Territory—</td>
<td>17,238</td>
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These figures include 10,000 Aborigines in Western Australia estimated to live outside the influence of Europeans.

These statistics were printed and published by E. T. McPhee, Commonwealth Statistician, 21st May, 1935.
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